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Certainly the details ^{of groupings} can be given immediately after some general knowledge of man ^{has been presented} ~~is given~~. Is ~~there~~ ^{not} a geography of the earth itself - a wholeness of ground within which individual countries exist? Therefore let us speak of the field before speaking of the plots located in ^{and if we speak of the details of human society,} the field. They will suffer less in significance - ^{humorously} by being related to their general self, ^{that is in the understanding of them,} by and in which they truly exist.

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But when that which is first is ^{taught as being} ~~the~~ second and when that which is second is ^{made out to be} ~~taught as being~~ first, this easily becomes a twisting of ideas. ~~There is a country begins to think of itself as the~~ ~~world~~ where an individual begins to think of himself as ^{being} the country and that country as being the world. In other words, he is not alive to anyone but himself and his ambitions. Consequently even in small situations as going in and out ^{of} a door, there ~~is~~ ^{is} no consideration ~~present~~ for others. There ~~will~~ only be a pushing in or out regardless of others going in or out. There is no seeing of the ^{of fellow creatures and their} ~~another's~~ existence, and ^{of people} ~~his~~ necessary needs but only a stumbling ^{each} over ~~one~~ another in business, in the home, in the pursuit of pleasure, ^{and} even in the ^{experiencing} ~~suffering~~ of pain. We just don't see each other because we do not ^{see} ~~recognize~~ the need we have to see each other.

~~Instead of being~~

~~We have not been~~ taught to see the whole to which

learning
Why not start ^{are} just with people without limiting them to Madrid? Why not start first with civilization without limiting it to a country? Countries and cities and people and their cultures are merely details of humanity and its civilization. They ~~can~~ ^{are} only ~~with~~ the buttons of the whole suit. ~~So why should begin learning about~~ ^{were the learning to begin now with the} buttons ~~prior to becoming acquainted~~ ^{but} with the whole suit, which ~~would make the learning of~~ ^{then} the details ^{would become} more significant, not only more significant ^{in themselves} as ~~details~~ but as whole, as entirety without which the detail is insignificant even though it should be exaggerated into preposterous importance?

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the details belong, We have been taught to look
upon the details as separate existences. ^{The} ~~some~~
consequence, ^{is that} we are not fit to act as a whole
human personalities ^{only} but, as personalities moated in
by self-centered aims. Which leaves society a
crowd of disconnected individuals, of separate
entities, ^{going on their separate motions,} ever antagonistic to each other, ever
at discord with each other, without ^{intimacy with} ~~knowledge~~
the fact of of human identity.

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evidence of separation
 (13) $\left\{ \begin{array}{l} \text{relatives} \\ \text{consists of} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{descriptions} \\ \text{of} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{superimposed upon} \\ \text{over} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{sameness} \\ \text{of} \end{array} \right\}$
 the $\left\{ \begin{array}{l} \text{mutual} \\ \text{or} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{all} \\ \text{these} \end{array} \right\}$ is

Individual properties $\left\{ \begin{array}{l} \text{necessary} \\ \text{of} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{distinctions} \\ \text{of} \end{array} \right\}$
~~of evolution~~

property
 { differences
 dissimilarity

separation
 they are inseparable in their differences relations

the $\left\{ \begin{array}{l} \text{appear} \\ \text{again} \end{array} \right\}$ new combinations of mind and $\left\{ \begin{array}{l} \text{their} \\ \text{expression} \end{array} \right\}$

Eventually all $\left\{ \begin{array}{l} \text{is} \\ \text{evolution} \end{array} \right\}$ and its

contrasting movement of struggle -

what are its means - $\left\{ \begin{array}{l} \text{directed} \\ \text{so} \end{array} \right\}$

however as the $\left\{ \begin{array}{l} \text{profounder} \\ \text{meaning} \end{array} \right\}$ of the unfolding of
 intelligence - the grasping of complexities.

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A definite meaning ^{is} attached to the phrase human nature which is (inspired by a definite consciousness). ~~There is a definite~~ ^{there is a specific} (meaning to) the feeling which says: I am fact behind conscious - I am alive - I am human. This fact is a universal fact which is paramount ^{to} and is not restricted by the social constructions which are nationality and culture and name and fame and poverty and wealth and ^{the rest of the} achievements of individuals and groups. These are but growths and events appearing in society which gives its various groups their individualities and identities. ^(N) In reality they are but recurrent - ^{repeatedly occurring -} phases of human expressions in general with ^{its} their differences in growth-patterns, ~~occurring repeatedly~~. And though distinctions among men have ^{undoubtedly these} individualized properties, these distinctions, together with their properties, are but aspects of the whole. ^(P) True enough, they are distinctions but they are not separations because they have no real existence apart from the generic feeling of humanity - the main feeling of human consciousness.

The thing is not a separation, but a distinguishing. The feeling of separation ^{can only} ~~must~~ be eliminated by stressing the meaning of distinction

As men are put into
a group

The various differences ^{among men} are not to be seen as insulations ^{for this is to} ~~which~~ create separations where differences of value only obtain. There is no absolute difference even between man and ^{god} absolute-ness which are far more removed in disparity than ^{to be found in man's} ~~the~~ cultural distinctions ^{which are} in society. There ^{is} ~~is~~ only relation, ^{more or less} more or less divided, ^{or less} ~~or less~~ removed by the various phases of development. ^{yet} ~~but~~ without the existence of separateness.

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will find
from each other

For as no man can live under himself alone
so none can live ^{as a creature} ~~separate~~
from him

Life, relative existence^{in general}, consists of distinctions superimposed upon sameness. The universal background mutual to all variety, ~~so all~~ differentiation^{or} dissimilitude, is sameness. Individual properties are necessary distinctions of evolution. ~~They are~~ Nevertheless^{in all} ~~the~~ ^{they exhibit very narrow} differences, relations that appear again in new combinations of mind and their expression. Eventually all is evolution with its contrasting movements of struggle ^{which have for} ~~having, as~~ their profounder meaning, the unfoldment of intelligence - the grasping of completeness.

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The world is only myself. When
I am alone with myself.

This feeling is uniquely complete by itself. It is only with the training, ~~which~~ which ~~the~~ advertently or inadvertently, ^{large} stress upon the ego, ^{that} ~~which~~ ^{is conditioned} the mind, to deal ~~not~~ exclusively with myself. The ^{original} unlimitedness of that feeling becomes limited and separate and exclusively myself. (In reality there is no exclusive myself - there is only self.)

with self or humanity, but
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In reality, I have
I have no ~~uniqueness~~ ^{uniqueness} ~~individuality~~ ^{individuality} as a
thing ^{by} ~~itself~~ ^{for itself},
that individuality is but
a sample of human
nature.

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It is not so in the child whose feelings are yet intact, unbroken, ^{and} undecimated, ^{and} whose thoughts have not yet been made strongly motive-conscious, (calculating, premeditative.) Because feeling is yet complete and whole in him, ^{because it is still human} whatever he does is done without the attitude of exclusiveness, without the distorted self-confined consideration which is selfishness.

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Now this selfishness which is so easily connected with the idea of nationality or family or brother or sister or friend ~~or~~ social station or money or god-belief creates a false impression of belonging ^{to} or of not belonging, a sense not of one world but of one's world exclusively. Here we already have worlds with frontiers that are not simple borders of rights to be respected but rights which are clearly antagonisms, ^{that we have nations} rights which are not mutual respect but separations and provocations, rights which make foreigners strangers and strangers easily enemies. But though the

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nations, like individuals (for nations are but individuals bigger in size) thrive upon provocation, they are also extinguished by them.

It is only an ignorant attitude, then, a primitive and unreasoning feeling of separation which easily becomes hatred, that drives and keeps people apart. It is only with an equally ignorant attitude, a primitive or unreasoning feeling of closeness, that people are drawn together for one or another blind cause or selfish emergency. And because both attitudes are ignorant one easily turns into its opposite. For while both are acutely felt, neither is deeply felt which explains why we are always veering ~~about~~ from one extreme to another.

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An upbringing or education which creates separations out of distinctions incites to quarrel, not consideration; to a seeking of mediocre, not superior ends. It makes of our very educators fierce antagonists but not fierce learners. It causes us to spend our whole lives in a small imitation of a great reality. It creates a life-environment which speaks of using knowledge to the highest end but which actually ^{interpretation} opposes that end by the small ~~imitation~~ ^{then} of that high end in ^{the} living which ^{then} defeats the high end.

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^{though} (The high end is not unknown, ~~but~~ it is seldom trusted to be the practical thing in life. It is given a place of honor but not of success. It is recommended as something in theory very beautiful but to be practically rejected. ^{so that while} The truth, the desirability of the highest end, is always admitted, ~~But~~ as much as it is admitted, so much is it condemned as being practically useless. And it is only the mind of true independence which follows in obedience to the highest.

To build a universal foundation for mind, to bring it to a full or general outlook, to make of it an eye that sees universally and not finitely, ~~one~~ ^{requires that one} does not ¹ teach different subjects in the school. One teaches the same subjects differently. That is all. No subject is thrown out of the curriculum. But what we ~~do~~ teach, we teach with a larger reason, with a more fundamental insight. We help the pupil to see something more than just the elementary utilitarian applications of subject matter. We help him to understand it with a broader mind, one that ^{does} ~~will~~ not easily stagnate. The teaching of any subject becomes a rich source not only of information but of behavior as well.

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For this one needs teachers who who ^{neither rant nor} ~~do not~~ rage with authority but who see a greatness of purpose in education, who know how to make teaching inexhaustibly good, not inexhaustibly confusing, who look upon truth as sanity, not paid wisdom which turns out to be expediency, who seek to fulfill their position and not just to occupy it. This desire would make a poor teacher a desirable one ^y and even a great one though he may not be very bright in subject matter ^{or he acquainted with} ~~and current~~ doctrines of child psychology and mental testing. ~~Even~~ Though he has not travelled the thorny way of degrees, his work will be plain and revealing. He will speak of truth simply and not with a good cheer that is bad humor and presuming sophistication.

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